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S E R M O N

Preached in the Church of *Air*, at the sitting down of the Synod. Tuesday, October 4th, 1698.

Isaiah 62. 6. *I have set Watchmen upon thy Walls, O Jerusalem, that shall never hold their Peace, Day nor Night.*

THe Great Gospel-Prophet *Isaiah* as he was Christ's Great Friend (seeing His day afar off and rejoycing) eying His *Gospel-Church* at a great distance, having rare and clear Discoveries of Christ and His Kingdom under the New-Testament: So He was a Great Sympathizer with the *Gospel-Church*, under whatsoever Priviledges it was to be dignified withall, and under whatsoever Heavy Afflictions, Crosses and Persecutions it was to be tristed with. *ver. 1st, For Zion's sake will I not hold my Peace &c.* And out of the bowels of this His Sympathy, sprang rare Discoveries of the Glory of the New-Testament-Church, and the Inter-conjunction betwixt Christ the Husband, and the Church His Spouse: and thence you have, *ver. 2d. The Gentiles and all Kings beholding the Glory of Christ's Spouse; and they Transported with her Glistering Splendour, naming her by a New Name (as in some Kingdoms the Spouse is no more named by her Father's Name, but by her Husbonds, when the Contract and Marriage Ty is consummat) and this Name given her by the Mouth of the Lord, as her God-father. And ver. 3d. When entering this Matrimonial-Conjunction, she is no more a single and Private Person, but being the Spouse of a King. ver. 4. She is Crowned with a rare Crown, a Crown of Glory and a Royal Diadem. And that Crown not to be pulled off her head by invading Powers being holden in her Husband's hand, the Omnipotent Power of the Mediator being wreathed about it. And ver. 5th. Is foretold the Joy Unspeakable*

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and full of Glory that is betwixt these two New Married Persons, as a Bridegroom and a Young-man rejoycing over his Bride, so shall her God rejoyce over her : all pointing out the Wonderfull Joy, Glory, Blessings, and Priviledges of the *Gospel-Church* under the New-Testament.

Thence in the Words of the Text you have these things of Importance. 1st, The Mediator's Sovereign-power in the Managment of Church-affairs ; Espousing a peculiar Interest in the Churches Greatest Concerns, *I have set.* 2ly, The designation of the *Gospel-Church, Jerusalem.* 3ly, The designation of the Office-bearers in the *Gospel-Church, Watchmen.* 4ly, The fortification of the Church, *Jerusalem's Walls.* 5ly, The Lord's posting of Church-officers in their several Stations, *I have set.* 6ly, The sedulous exercise of Church-officers in their several Stations, *They shall never hold their Peace Day nor Night* ; implying, a fruitfull promise of the pouring out of the Spirit upon *Gospel-Ministers* under the New-Testament, in the Faithfull Managment of their Trust.

It may be Questioned, Why the New-Testament-Church is so frequently in the Old-Testament, denominated by the Old Prophets in their Prophetick-discoveries of its Glory *Jerusalem* and *Zion* ? It is answered, 1st, *Zion* was by nature an Impregnable Rock of its self, but when falling under the Conquest and Possession of *David*, 2 Sam. 5. 6, 7, 8, 9. It became Invincible, Impregnable by *David's* dwelling in the Fort, and building about it from *Millo* and inward ; *David* had such an Eye upon *Zion*, when possessed by the *Jebusites*, that the Flower of his Army adventured the spending of their Hearts Blood to take it in. So is the *Gospel-Church*, Mat. 16. 18. *Upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it* : When the *Gospel Zions David* (*Jesus Christ*) conquers the Church, *Luke* 10. 18. Satan is seen as Lightning falling down. v. 17. Upon the back of the Seventies returning and giving account of their Prosperous Success ; the Church is a Strong Rock battered by Devils, and yet the Breaches constantly repaired. 2. *Jerusalem* under the Old-Testament was God's dwelling, His own City which He Chused above all the Cities in the World ; there was His House-quarter, His Palace-Royal, His Court, Psal. 48. 1. *The City of our God.* v. 2. *The City of the Great King*, Psal. 46. 5. *God is in the midst of her.* There are three Emphases in the Words, 1st, The King's

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King's City, as if there had not been a King in all the World, but this one King. 2. The Great King's City, importing, all Kings besides to be his inferior Vassels. 3. The Great King's City, as if there had not been a City in all the World but this one, and all Catexochen: This is a plain pourtrait of the *Gospel-Church*, Prophesied by *Jeremiah*, chap. 3. 15. *I will give you Pastors according to my Heart.* And ver. 17. *At that time* (to wit in the Gospel-days) *They shall call Jerusalem the Throne of the Lord,* *Ezek.* 40. to the 48. chap. The *Gospel-Church* in its whole Glorious frame discovered to the Prophet, in the close of the 48. chap. The name of the City is *Jehova-shamma, the Lord is there.* *Rev.* 21. 3. *New Jerusalem coming down from God out of Heaven,* a Great Voice is heard out of Heaven, the Lord dwells in His *Gospel-Church*, and God Himself shall be with them, *2 Cor.* 6. 16. *God dwells in them, and Walks in them.* The Church is His Mansion-House, other places are His Summer Parlours which He haunts as a Stranger or Wayfaring-man, turning aside but for a night, *Jer.* 14. 8.

3. *Jerusalem* was one of the most splendid Cities in the World for Situation, compact and stately building, over-topped by *Mount Zion*, and so Impregnable, wonderfully beautified with the Rarest Temple in the World, Adorned with Silver, Gold and Precious Stones, and Marble Stones of Voluminous and Incredible Bigness, the Amusement of the mightiest Monarchs in the World, whose Curiosity led them to see the City and Palace of the Great God, *Psal.* 48. 4, 5, 6. *Kings Assemble, they Wonder and are Afraid, Terror takes hold of them so they hast away;* So is the *Gospel-Church*, a Glorious Sight. The *Roman Pagan-Emperors* were astonished at it, when the more they murdered y^e *Christian-Church*, the more it grew, and still more Glorious till *Constantine* the Great transported with its Glory, was like to part with Crown and Robe, to partake of its Splendour, and which is admirable, the *Antichristian Kings* being drunk with the Fornications of Spiritual *Babylon*, in the deep of their Drunken-Delusions, makes themselves Slaves to *Antichrist*, under the notion of the Glistering Resplendid Church of the New-Testament, and in this their Roaving fits, beautifies this their Mistaken Church, with the Richest of Gifts.

4. *Jerusalem* was the Seat of three kinds of the most admired Men in

the World, to wit, Kings, Priests, and Prophets, Great and Mighty Kings for the force of Wealth, and Arms Lodged in *Jerusalem*, what Glory, Majesty, and Wealth, had King *Solomon*, who made Money as plentiful as the Stones in *Jerusalem's* Streets; What hundred thousands had *Recho-boam* in his Victorious Army, even when ten of the twelve Tribes were rent from him. So were their Priests in their Priestly-Robs, astonishing and terrifying to Princes, how did *Artaxerxes* honour the Priests, *Ezra* 7. 11. &c. How was *Alexander* the Great stricken almost dead, when the High-Priest in his Pontificals met him, surrounded with his bloody Victorious Army, the Grave Majestick pace of *Jaddus* surrounded with the rest of the Priests, damped the Tyrant. And for Prophets, *Jerusalem* was the place of their resort, to witness against Kings, Priests, Princes, and People: *Jerusalem* was the Center of the Greatest, Honourable, most Learned-People of the World, Leading the Queen of *Sheba* to stench her Curiosity with beholding the Wisdom of that City; So is the *Gospel-Church* when in its Meridian-Splendour, rypning the Fruits of the Excellent Promises, sucking the Breasts of Kings, *Isa.* 60. 16. Kings Nursing-Fathers, Queens Nursing-Mothers. *Isa.* 46. 23. Flourishing with Priests and Prophets. *Mat.* 23. 34. Prophets, Wise-men, Scribes indued with all Natural and Moral Qualifications, Flourishing in Literature. The Oriental Fathers Succeeding the Primitive Times, our Great *German-Reformers*, or late Reformers, whose Perfection astonished the Papal-see; our *Gospel-Church* is the Seat of the Greatest Men in the World for Breeding, Parts or Education in all things accomplishing Leading towards the Recoverie of the past lost Happiness.

5. *Jerusalem* was a City of admirable Strength, for Walls, Towers, Bulwarks. There is a Portrait of the *Gospel-Church*, *Mat.* 16. 19. The Mediator hath given it a Wonderfull Power, a Power over the Kingdom of Heaven, He has given it the Keys of that City, it shuts, it opens the gates of that City, it binds, it looseth, it has a mighty power and strength, it has a two edged Sword in its Hand, *Executing vengeance on the Heathen, and Punishments on the People, binding Kings with Chains, and Nobles with Fetters of Iron, this honour have all the Saints. Praise ye the Lord, Psal.* 149. 6, 7, 8.

6. *Jerusalem* was the Eye-sore of all the Enemies round about it,
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Egypt Assyria, Babylon, Amalek, Edom, the Philistins, Moab, 2Chron. 20. 1. And thus has the *Gospel-Church* been surrounded from its first founding, accomplishing our Lord's prediction, Luke 12. 51. *Suppose ye that I am come to send Peace upon the Earth, I tell you, nay, but rather Division*; And that amongst the nearest Relations, Father and Mother, Sons and Daughters: in the Primitive Times, *Heathen-persecutors*, Parents delivering up their Children, and Children their Parents to the Gibbet and Flames; and in our Latter Times, the Devil and Angels, Rev. 12. 7. Warring in Heaven with *Michael* and his Angels; The *Antichristian* and *Erastran* Enemies of the Church now pursuing her into the Wilderness, which we may call the two combined *Arch-enemies* of the *Gospel-Church*, in thir Latter Days of it, playing to one anothers hands, like a tossed Ship flying betwixt *Scylla* and *Charybdis*, Edhunning the one Rock, it dashes upon the other: thus the poor *Gospel-Church* is like a torch of fire in a sheaf, *Zach.* 12. 6. All Nations gathering about it. *Micah* 4. 11, 12, 13. v. *Arise and thresh, O Daughter of Zion, for I will make thine horn Iron, and thy hoofs Brass, and consecrate the gain of the Enemies unto the Lord*: These bloody encounters of the Church, results into Glorious Victories, Rev. 12. 11. The Church Overcomes by the blood of the Lamb and the Word of their Testimony.

7. As *Jerusalem* was a Royal-City, the Seat of Mighty and Great Kings, so it was the Seat of Supream-Judicatories, whereunto ran all Appeals, finally to be discuss'd and ended, the *Sanadrim* was a great, Just and Grave-court, *Psal.* 122. 45. *Whither the Tribes go up, for there are set Thrones of Judgement, the Thrones of the House of David*: So is the *Gospel-Church*; King Jesus has His Throne of Judgement there. *Ezek.* 48. last v. The Name of the City is *Jehova-shamma*, the Mighty Lord is the Judge. Tell the Church, *Matth.* 18. 17. Is a great Word, and yet it is of more weighty importance, *That if he refuse to hear the Church, let him be to thee as a Heathen and a Publican*: It seemed Good to the Holy Ghost, and to us, *Acts* 15. 28. Carries in the bosom of it, a final ending of all Appeals running in subordinate line to the Supream-Court of Common Pleas. This is the Court of the *King's Bench*.

8. *Jerusalem* was the Place where the High and Mighty Oracle gave His Responses, greater than the Oracle at *Delphos*, 2 Sam. 21. 1. When
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all *Israel* was plunged in a difficulty, how to find out the Cause of three years Famine, year after year; at length the Response is given by the Oracle that it was for murdering of the harmless *Gibeonites* and Breach of *Covenant*. The Church is the Seat of Responses when poor People are bewildered in Judgements, how to evade the Labyrinth of their Difficulties, is *Isa. 8. 20. To the Law and to the Testimonies*, and not unto familiar Spirits, and Wizards, that peep and mutter from the living to the dead. v. 19. *Search the Scriptures.* John 5. 39. The Church is the Cask that keeps the Treasures of Light in an hour of Darknes; *The Urim and Thummim* of the Church was upon the High-Priests Breast-plate.

9. The *New Jerusalem* is a City full of Wonders, full of Glory, full of Beauty, *Rev. 21. v. 18. The building of the Wall of Jasper, the Foundation garnished with all manner of Precious Stones, the City Pure Gold, like to Clear Glass.* This is the Gospel-Church Fore-Prophefied, *Isa. 54. 11, 12, 13. Her Windows Agats, Carbuncle, Precious Stones*, when the Gospel-Church shal be moulded according to this Pattern upon the Mount, and aspire unto the height of its Reformation, which all of us should aim at, then shall it be sung, *Peace be within thy Walls, and Prosperity within thy Palaces, 122. 7.*

These things being premised for Clearing the Scope of the Text, this conclusion is offered unto us.

Obs. That as the Gospel-Church is one of the most Glorious, Pleasant, Profitable, and Desireable Things in this World; So the Lord has a singular care of it, in its Interest and Concerns by Protection and Preservation, for His own Glory, and its Good. It is *Jerusalem*, It is *Walled Jerusalem*, it is a City surrounded with *Watchmen*, and these of the Mediator's chosing and of His fixing, and of His furnishing, for diligent, suitable Imployment.

This conclusion lyes in two Branches. 1. The Church is one of the most Glorious things in the World. 2. The Lord Preserves and Protects His Church in its Splendor and Glory.

1st, The Church is one of the most Glorious Things in the World.

1. What is more Glorious than Sun and Moon? What more pleasant in the day time than the Sun? What more profitable for nourishing the fruits of the ground and quickning the Life of Mortals?

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What more pleasant in the night time, than the Moon; these two great Luminaries and Eyes of Heaven, wherein the whole Creation has pleasure? What would the World be if Sun and Moon dropped out of Heaven, and were totally and finally eclipsed? What would the World be but a confused *Chaos*, the very shadow of Hell where all wild beasts of the Forrest would run mad upon Men and Women, a den of Devils and Satyrs: when the Gospel-song of *Solomon* was penned, fore-seeing the Glory of the *Gospel-Church*, he screwed up its Splendor to the Glory of the Sun and Moon, Cant. 6. 10. *Fair as the Moon, Clear as the Sun*, the Church is as the Sun in the World; What was *Scotland* when drowned in Antichristian-Darkness, before the Sun of our Reformation by *Wishart* and *Knox*? What, but a den of Thieves and Robbers, Blood-shed, Murder, and all Villanous Impieties, a Receptacle of Devils, Brounies, Faries? The Church carries the Golden-lamp Lighted, that scatters darkness; thence what pleasure takes the Mediator to walk among the Candlesticks when the Lights are shining and burning, it is a dreadfull Eclipse in the Church, *Amos* 8. 9. When the Lord causeth the *Sun* go down at Noon, it's not many years since the Church of *Scotland* was under a dreadfull Eclipse, her Sun darkned through the Interposition of Violent-invasions upon her Just Liberties and Priviledges, rolling towards a full Antichristian-Darkness; Ah! if it had continued but a short time longer, in what a wofull condition would the Church have been, all Faces gathering Blackness, *Nab.* 2. 10. What was the Church like to be, but an *Aeldama*, a Field of Blood, every one ready to sheath his *Sword* in his Neighbour's side.

2. What is more Glorious than a Queen of Royal-Extract, cloathed in Gold of *Ophir*, and the King's Daughter her cloathing of Wrought Gold, this is the *Gospel-Church*, *Psal.* 45. 9. 13. In her splendour of Reformation. *Rev.* 12. 1. *A Woman cloathed with the Sun, treading upon the Moon, her head wreathed with Pearls and Precious Stones*; Is there any thing more pleasant, more Beautifull in all the World then a Flourishing-Church in Government, Discipline, Doctrine and Worship, the King and Queen delighting in one anothers Company, and all the Children of the Family growing Fat, Flourishing, and full of Sap, like Calves in the stall about their hand.

3. What

3. What is more Glorious than a Royal Army with Banners displayed, and a Martial King upon her Head, this is a figure of the Church, *Cant.* 6. 10. How Glorious and Stately is the Church, when the *Captain* of the Lord of Hosts is upon her head, *Jos.* 5. 14. One of the Stateliest, most Glorious Things in the World was *Israel's* Camp (the Church of God) *Numb.* 10. With their Princely Standards, and the Ark in the midst of the Camp, their great Captain hovering above them in a Cloud and Pillar of Fire, (*If God be for us, who can be against us ? Rom.* 8. 31.) the Great Glory and Ornament of *Scotland* was the Church, Flourishing with the Standards of Pure Laws. What Glorious Statutes, Civil and Ecclesiastick, before the Act of *Classis* was broken at that time, all the Enemies of our Reformation broke in upon Christ's Vineyard, and has occasioned such irreparable Breaches and Ruines that many *Zerubables* and *Ezras* will not easily Repair again ; Ah, poor Church, cloven in Pieces with a Wedge taken out of her own Side.

4. What more Glorious to the Eye, what more Savory to the sense than a well fenced Garden ? is not this the Church ? *Isa.* 5. 1. *Can.* 4. 12. What more pleasing then Flowers, Vines, Clusters of Grapes, Water-Works, Arbors, Groves ? The Church Flourishing in Ordinances, Graces, Good-works, glorifying Christ's Father which is in Heaven.

5. What more Glorious than Honour ? What more desireable than Riches ? This is the Church under the Gospel, *Isa.* 49. 22. *They shall bring their Sons in their Arms, their Daughters on their Shoulders, Isa.* 60. 11. In offering in propyn unto the Mediator, *The forces of the Gentiles with their Kings, Isa.* 61. 6. *The Riches of the Gentiles with their Glory, Isa.* 66. 12. *The Glory of the Gentiles.*

6. When the Glory of all other Created-Glories fadeth, then the Churches Glory Flourisheth towards the height of Perfection, *Rev.* 21. 11. It is then like a *Jasper Stone, clear as Cristal*, the Church ascends to the Heaven of Heavens, cloathed with all the Glory of Created-Glories, and enters the Perpetuity of Glory, to behold the Beauty and Glory of her Husband through all the Ages of Eternity.

The 2d. Branch of this Conclusion, is, that as the Church is most Glorious, so the Lord has a Singular Care of it in its Interests and Concerns, for its Protection, Preservation, and Continuance, for His
Glory

Glory and its Good: *He sets Watchmen on her Walls, &c.* Four or five Things would be spoken to from this Branch of Truth. 1. To the Lord's Sovereign Power and Wisdom in fixing the Lot of *Gospel-Ministers*. 2. To the Qualifications of the Ministers of the New-Testament, as they are by the Spirit of God denominated *Watchmen*. 3. The place where he posts them, and so to the Fortification of the Church, *Jerusalem's Walls*. 4. The posting of them by a Sovereign Despotick-Power, *I have set*. 5. The Office of *Gospel-Ministers* as they are *Watchmen*. 6. Over what properly they are to Watch.

1. The Lord's Sovereign Power and Wisdom in fixing the *Gospel-Ministers* Lot, it is to be understood, that our Lord Jesus Christ has an Sovereign Arbitrary Despotick-Power as *God*, and as *Mediator*, the same power bequeathed unto Him by the Father in Managing *Church-Affairs*, *Matth. 28. 18. All Power is given unto Me in Heaven and Earth*; And thence by Wonderfull Contexts of Providences by vertue of this Power, He Rules and Overrules the Affairs of the Church in the midst of State-Combustions, when the Humors of Princes swells to the height of Confusion in State and Church, there is a Wheel within a Wheel, which is as the Axiltree and the *Primum mobile* upon which its Motion depends. This in Effect has been the Bone of Contention these hundred years past, betwixt the Civil and Ecclesiastick-Powers; whither the Supream Civil-Power in Managing of Church-Affairs, or the Mediator Jesus in His deputed Officers, has the due Right of Managing Church-Affairs, and whither *Christ* has the Sole Sovereign Despotick-Power, or the Civil Magistrate, and in Carrying on the Contest, how much Noble-blood has been shed, past Histories can give account. *Luther* Prophesied that there should arise a Civil Pope in the Church, who should extend his Power over the same, further than ever the Ecclesiastick Pope had done. *Presb. Apoll. pag. 47.* Now as to the Lord Jesus has Sovereign Despotick-Power in Managing of Church-Affairs, *I have set, &c.* These few things are implied, 1. Fore-sight in order to Choice, *Jer. 1. 5. Before I formed thee in the Belly, I knew thee, and Ordained thee a Prophet.* The pitching upon a Church-Officer by Sovereign Wisdom is wrapped up in an abyss that cannot be dyv'd into by the Violenting-Power of Arbitrary Inferior-Powers. A Faithfull Minister is poured out like Milk, and

Crudled like Cheefe, *Job* 10. 10. By the Mediator's Profound Art, above the Skill of all the Pollitick-Artists in the World, ere ever he enter the actual Exercise of the Mediator's Service.

2. There is a Formal Choice and Pitching upon such a Person, and picking him out for the exercise of the Ministry, *John* 6. 7. *Have not I chosen Twelve of you:* as the Mediator in Elective-Choice, pitches upon one Vessel for Honour, another for Dishonour, *Rom.* 9. 21. In order to Eternal Salvation, so also in order to the exercise of a Gospel-Ministry, *And who may say unto Him, what doest thou?*

3. There is a Commission given, *Jer.* 1. 7. *Thou shalt go to all that I send thee.* *Matth.* 28. 19. So *Matth.* 10. 16. *I send you as Sheep among Wolves.* There is an Heavy Inditement framed against some Ministers, *Jer.* 23. 21. That runs unsent.

4. There are Instructions wrapped up in the Commission, *Isa.* 6. 8, 9. *And I heard the Voice of the Lord, saying, whom shall I send then, I said here am I, send me; And he said go, and tell this People, hear ye indeed, but understand, not, and see ye indeed, but perceive not.* *Zech.* 2. 7 *Thou shalt speak my Words, &c.* *Isa.* 3. 10. *Say unto the Righteous, it shall be well with him.* *2Tim.* 2. 15. There is a rightly dividing the Word of Truth. *Isa.* 50. 4. *The Lord God hath given me the Tongue of the Learned, that I should know how to speak a Word in Season to him that is weary,* Here lyes y^e dexterous improvement of a Gospel-Minister's-Commission. There are some that exceeds their Commission; Sadning the heart of the Godly, and rejoycing the Heart of the Wicked; and there are others comes not the length of their Instructions, *Say not a Confederacy to all to whom this People shall say a Confederacy,* *Isaiah* 8. 12. *Elijah* behov'd to answer his Instructions in Commission to *Achab* though in hazard of Life; so *Moses* to *Pharaoh*: and *Ezekiel* his blood lay at stake, if failing to deliver his Instructions to the People, *Ezek.* 33. *Jonah* was almost Suffocated in the Whale's belly for not answering his Instructions to the *Nimivites*.

5. There is Divine Determination and Designation to Place & Station, which admits of no Alteration, untill the Master of the Assemblies calls the Watch-man out of the Post wherein he is fixed. Thence Transportation of Gospel-Ministers out of their Post is a weighty Business, where
God

God Seals their Ministry by undoubted Testimony ; I will not say, but *Commune bonum Ecclesiae* clearly determins Transportation, but they had need to stand much in God's Counsel, *Jer.* 23. 22. That can truly Cognosce *bonum Commune Ecclesiae*, lest in a Wrested Step, a Foot may be put out of Joint, and they be found Fighters against God. Carnal Interest has not great Interest, has not great Place here, much less Ministers, which skip from one Post to another in the Church, from Carnal-Motives, without clear Call and Light from God; they must be either Light-headed, Light-hearted, or loose of both Head and Heart. Yet as *Gospel-Ministers* are Subject one to another, the Spirits of the Prophets being Subject to Prophets, so in Subjecting to a Sentence of Transportation where it is clearly known, *That it seems good to the Holy Ghost and to us.* The Knot is then undoubtedly loosed between Pastor and Flock. It is most observable of *Jeremiah*, *Jer.* 20. That his Office growing so weighty unto him, that he Cursed the day wherein he was born, because the Word of the Lord was made a Reproach unto him, and a Derision dayly, every one mocking him, whereupon he resolved to speak no more in the Name of the Lord, but the Fire of God kindled the Word in his Heart, in such manner, that he was weary with Fore-bearing. *v.* 7, 8, 9. Was not the Lord's Anger kindled against *Moses*, *Exod.* 4. 14. When but from a Principle of Apprehended Insufficiency, he shifted the Office of his Ministry.

2. I come in the next place to speak of the Qualifications of *Gospel-Ministers*, as they are Denominated by the Spirit of God *Watchmen*: I do not presume to speak of all the Qualifications of *Gospel-Ministers*, nor to all these absolutely Necessar Qualifications, *Sine quibus non*, but only to such Qualifications that this Word *Watchman* holdeth out unto us.

And, 1. *Gospel-Ministers* ought to be Men of Eyes, Seeing-men: no General of an Army, nor Governour of a City, will set a Blind-man upon the Walls or Watch-tower, this were Ignorantly to hazard the loss of the whole Army or City, by the Invasion of a besieging or beleaguering Enemy: Is not the Church of God beleagured by all the Powers of Hell, imported in that Word of our Lord, *That the Gates of Hell shall not prevail against it*: is not the Dragon still pursuing, spewing

Floods of Water upon the Church? Are not Forraign-Enemies from without the Church, and Intestine-Enemies in the very Bowels of the Church, still consulting and working the Ruine of the Church? and hath the Churches King General and Governour, no greater care of His own Spouse and Darling, which to Him is as the Apple of His Eye, than to set Ignorant, Blind-Church-Officers upon the Churches Walls; what Reflection would this be upon His Wisdom and Goodness? If Blind-Watchmen will Creep Hand and Foot upon the VVall without Commission and Direction, they cannot but be Judged Intruders and Invaders. It is an Unanswerable Sharp Charge, Isa. 42. 19. *Who is blind as my Servant?* and yet a Sharper, Isa. 56. 10. *His Watchmen are blind, Ignorant.* Gospel-Ministers ought to be Knowing-men in all Things that Concerns the Interests of their Lord and Master, His Holy Will, Royal Dignities, and Honour. 2. In all Things that Concerns Church-Priviledges and Principles. 3. In all Things that Concerns Soul-Interests. 4. In all things that concerns the Politicks of Forraign and Intestine-Enemies.

2. Gospel-Ministers ought to have Clear-Eyes: a Watchman must not be Pore-blind, he cannot see afar off that is Short-sighted, they should take up *Elijah's* Cloud, when it is but of the bigness of a Man's hand, 1 Kings 18. Threatning a Deluge of Rain, when *Achab* could not see it. Gospel-Watchmen should discover the very first gathering of Clouds, portending a Storm upon the Church, which they can not do unless they be Sharp-sighted, *If the Eye be Single, the whole Body is full of Light, Mat. 6. 22, 23. But if thine Eye be Evil, the whole Body is full of Darknes.* *Jeremiah* was Sharp-sighted, chap. 9. 1. That saw the Inhabitants of *Jerusalem* slain long before the City was besieged by *Nebuchadnezzar*. Gospel-Ministers must be like their Master, of Quick Understanding, Isa. 11. 3. Of lively Eyes, Eyes that have a Spirit and a Soul in them, not Dead-eyes. *John Baptist* was Sharp-sighted, he was a Burning and a Shinning-Light, *John* 5. 35. Their Light should run the length of Perswasion, not Ambulatory in Principles, according to the Change of Times, Persons, and Parties; Changling-Ministers are a Shame both to State and Church, and Objects of Mockery to Enemies, Judging our Religion Scepticism.

3. They should have Eyes still Walking, not Sleepy, nor Drowsie.

a Sleeping Watchman by the Law of Arms may be killed upon the Place without Challenge; as that Captain did while going the Round upon the Walls; finds the Watchman Sleeping, where-upon he thrust him through, and left him Dead, saying, I found you Sleeping, and I leave you Sleeping. The warning that our Lord Jesus gives to His Souldiers is, *Luke 21.36. Watch therefore that ye may be accounted Worthy. Mat. 24.42. Watch therefore, for you know not when your Lord cometh.* Our Lord dischargeth Laziness as most dangerous in a Gospel-Minister. This is a Watch-word to Ministers in admitting of Expectants to the Ministerial-Office; That they be Perswaded that they be Persons entering the Office from a Principle of Pure Conscience, in respect to a Sedulous answering the Duties of their Post, and that they enter not the Ministerial-post, from a Carnal-motive of Lively-hood, Leading to a Carnal-security and Supine-negligence. *Watchmen* should not be Drowsie and Sleepy, 1st, Because their General neither Sleeps nor is Drowsie in His Watching over them, *Psal. 121. 4. He that keepeth Israel neither Slumbers nor Sleeps.* 2ly, Their Deadly Enemy Satan is neither sleepy nor drowsie, *1Pet. 5. 8. He is Continually walking about, he goes the Round upon the Walls, keeping his Catches of Sleepy-Watchmen.* 3ly. Because their Forraign and Intestine Enemies are either Assaulting, Plotting or Undermining, they are not so Drowsie as Sleepy-Ministers are.

4. They should have Many-eyes, like *Ezekiel's* Living-creature, they should be full of Eyes, *Ezek. 1. 18. and 10. and 12.* Like *Zacharia's* Stone of seven Eyes, *Zach. 3. 9.* Like the Lamb, *Rev. 5. 6.* Christ's *Watchmen* must have Six Eyes, and all these Six Clear, Sharp and Lively. 1. One looking Outward. 2. One looking Inward. 3. One looking Forward. 4. One looking Backward. 5. One looking Downward. 6. One looking Upward. 1. One looking Outward; *Gospel-Ministers* must have two Eyes looking outward. 1. One directly upon the known Common-enemies of the Church, their Contrivances, Motions and Designs, for they are like their Father the Devil, and his Works they will do, they are unweariedly Plotting, we may have full Experience of the Plottings above and beneath ground of the *Anchristian-Prelatick-Party*, and so long as their Father the Devil lives, they will never give it over; thence

thence the *Watchman's* Eye looking outward, should be constantly upon their Motions. Their second outward ought to be upon the Assaults and Tentations of Relations and Friends dissuading from, or discouraging in the Faithfull and Zealous-performance of the Duty of a *Watchman*. It was no small piece of Trial that *Amos* met with from *Amaziab*, *Amos* 7. 12. To blunt the Prophet's Fervor in witnessing against the Wickedness of these Times; it was bad Counsel that *Nebemiah's* Friends (the *Jews*) gave unto him, *Neb.* 4. 12. When they desired him to Flee; for the Enemies would be upon him, to move him to Fear, Faithlesness, Fainting, and Weakning of his Hands. And *Neb.* 6. 10, 11. When *Semaiab* his Confident perswaded *Nebemiah* to shut himself up in y^e Temple for Fear of his Life. *Nebemiah's* Eyes were Sharp upon him, when he answered, *Shall such a Man as I Flee?* It was a Sharp Assault our Lord met wth from *Peter*, when he cryed unto him, *Far be it from thee, Lord, to go up to Jerusalem*, and als Sharp was his Tryal from his Nearest Natural-Friends, when they essayed to take him and bind him, for he was gone mad, (as they said.) Now the *Watchman's* Eyes ought to be outward to Fence against Encounters of that Nature. 2^{ly}, As their Eyes ought to be outward, so they must have an Eye looking inward; And two of thir Eyes also must he have. 1st, An Eye upon Intestine-enemies, Undermining-hypocrites, who under Pretence of Friendship, crying, *Hail Master*, betrays with a Kiss, (as *Judas*,) and smites under the fifth Rib, as *Joab* to *Amasa*, 2 Sam. 20. 9. The poor Church of *Scotland* has been pestered with such sort of Men these past hundred years; Persons who in the day of their own Prosperity insuls into Excess, but in the day of their Distress from a Servile Temper, lows their Sails, and with Flatteries creeps into the Bowels of the Church, having *Joab's* Sword beneath their Garment to finite to Death. The Repentance some Men in the day of the Churches Prosperity, had need narrowly to be put to the Touch-stone, *All is not Gold that Glisters*: We had Beacons of False Repentance set up to us some eight and fourty years ago, which may cause the Church of *Scotland* breath out this Age in Sorrow. The 2^d, Inward-eye ought to be upon the *Watchman's* own Frame of Spirit, to have it Nimble, well Oyled and Watered by the Dew of God: to have his Lamp still Burning, looking for His Master's coming. Then

3dly, They must have an Eye Forward, looking towards threatned Approaching Judgements, that the *Watchman* may search into the Causes of Wrath, and Warn the People towards a Serious Exercise of Repentance, for avoiding of the Treatned-stroak, *Ezek. 33. 6.* To see the Sword coming, and to Warn the People. And *v. 9.* To turn from his VVicked VVay, guarding off the Blow; Importing, that *Gospel-Ministers* should be knowing in the Causes of God's VVrath. *The Priests Lips should keep Knowledge, for he is the Messenger of the Lord of Hosts, Mal. 2. 7.* So 4ly, They must have an Eye Backward, looking towards the past Tryals of the Church: the Past VVrestlings of the Faithfull VVatchmen in the Church: our Great and VVorthy Reformers who spent Strength and Treasure for Christ and His Interest, as Famous *Mr. Bruce* in the year 1596. VVith Prophetick *Mr. Davidson*, the two *Melvines*, and others at the first Innovation of bringing in *Prelacy* by the Falshood of *Spotswood, Adamson*, and others, they met in the New-Kirk of *Edinburgh*, and spent three whole days in Prayer, and thereafter entred into Solemn Covenant w God, with many Tears, and much Tenderneſs, the Spirit of God falling down amongst them in Great-showers; *Mr. Davidson* being Preacher, the like was never seen since the Reformation, saith *Calderwood* in his History, pag. the 317. VVhich afterward was entered into by all the Presbetries and Paroches in *Scotland*. As also to all the Mighty Appearances & VVorkings of God in and for His Church, the Fruits of whose Labours we are Reaping, *We have heard with our Ears, and our Fathers have told us, Psal. 44. 1.* 5ly, *Gospel-VVatchmen* should have an Eye Downward to observe all the Undermining-enemies in the Church, that they may Countermyn the Enemy, and cause their Powder-plots spring back in their Throats. It is reported amongst Souldiers, that the Watchman upon the VValls of a besieged City knowing the Enemy to be Undermining the VVall, yet not knowing what part of the Wall that the Powder-plot lyes under, he takes a Drum and lays a Needle upon the top of the Drum, and so Carries the Drum from Place to Place upon the Wall, setting it down, and where the Needle shakes and trembles on the Drum, he Cauſerh strike down a Countermyn, and so disappoints the Enemy. There is a rare Art in VVatchmen to discover Undermining, and a greater Art in Countermyning for Advantage:

Satan

Satan is still Underground, Undermining the Church, whom we ought to Countermyne stedfast in the Faith. 6. *Gospel-Watchmen* should have one Eye upward, *Being compassed about with so Great a Cloud of Witnesses*, Heb. 12. 1. *Let us v. 2. Look to Jesus the Author and Finisher of our Faith*; When these things begin to come to pass, Luke 21. 28. *The Gospel-Watchman* should lift us his Head and look up. There are two Principal Objects he ought to have his looking up Eyes upon, the first upon *Jesus* for New Strength and Light; the second is, upon the Recompence of Reward. *Moses endured as seeing him who is invisible.* Heb. 11. 27. As also, *he had respect to the Recompence of Reward*, v. 26.

5. As the *Watchmen* should have Eyes, and Sharp-eyes, so they should have Sharp-ears in Hearing, Isa. 42. 19. *Who is deaf as my Servant is?* a heavy Charge upon a *Gospel-Watchman*, Ezek. 33. 7. *Hear the Word at My Mouth.* Hab. 2. 1. *I will stand upon my Watch-tower, to hear.* Young *Samuel* was dull in hearing, 1 Sam. 3. Untill God called four Times upon him. A Centry perdue in a besieged City must ly upon his Belly sometimes to hear, when he cannot see, Ezek. 33. 7. *Thou shalt hear the Word at My Mouth and VVarn them from Me.* Hos. 5. 1. *Hear ye this, O Priests.* Micah 6. 9. *The Lord's Voice crieth unto the City, and the Man of VVisdom shall see Thy Name, hear ye the Rod, and who hath appointed it.* A *Watchman* must hear the Voice of God, and distinguish it from the Voice of a Stranger, *My Sheep hear My Voice, and follows Me*, Saith our Lord; they must hear the Voice of Friends, giving the *Watch-word*, and distinguish the Voice of a Friend from a Foe; they must hear the Voice of Providences, the sounding of the Tops of the Mulberry-trees, bestirring the *Watchmen*, 2 Sam. 5. 24 They must hear the Voice of Enemies, sometimes driving the *Wheels* of their Chariots like *Jebu*.

6. As *Watchmen* should have Sharp-ears, so should they have a Sharp-tongue, Ezek. 33. 7. *VVarn them from Me.* Isa. 58. 1. *To cry aloud, to lift up the Voice like a Trumpet*, when hazard approacheth upon the City, all their Spirits should flee into the Tongue, as it is said by Naturalists, when sudden Fear oppresseth a Man, all the Blood flees unto the Heart to Protect it. Ministers in a *Gospel-Church* upon the Walls, when the Church is Invaded by Known-enemies, if they give not Faithfull and Seasonable

Seasonable Warning, how sadly are they blotted, *Isa. 56. 10.* They are *Called Dogs, Dumb-dogs that cannot Bark, Greedy-dogs*, who keeps the Posts of Watchmen for their *Belly, they can never have enough*, or if they Mutter in Blunting and Bluthering, and Minching their Testimony, like the *Old Pagan-Oracles*, who gave their Two-faced Responses; the Apostles paints them out in their Collours, *1Cor. 14. 7, 8, 9.* These are the Watchmen in the Church, who gives their Responses with a Reserve. They are none of Christ's *Gospel-Watchmen*.

7. As a *Watchman* should have Ears, Tongue and Many-Eyes ; So there are Many-Eyes upon him; a Man standing upon the Top of a Wall, or on a Turret, like a City upon the Top of an Hill, he has Many Eyes upon him: a *Gospel-Watchman* has these six Sharp-eyes upon him, *First*, He has God's Eye upon him. *Secondly*, He has the Mediator's Eyes upon him, *He walketh among the Golden-candlesticks, His Eyes like a Flame of Fire*, *Rev. 1. 14.* *Thirdly*, He has the Eyes of Angels upon Him; if the Women may not be Uncovered in the Church, because of the Angels, how should the *Gospel-Watchmen* carry in their Post, in the View of Angels. *Fourthly*, They have the Eye of God's People upon them; a Wrong Step in a Minister is most grievous to a Serious Saint. *Fifthly*, The Eyes of God's World is upon them, a Mote to them in a Minister is a Mountain: Polluted Ministers are Great Stumbling-blocks to the Wicked and Graceless. *Sixthly*, The Eyes of the Devils are upon them. Thence *Gospel-Watchmen* should shine in Conversation, like Glistering Burning-lights; a Holy Minister is a Pleasant sight, *Matth. 5. 16.*

8. They should be very Wise. *Be Wise as Serpents*, *Matth. 10. 16.* No Wise General will set a Fool, or a Madman upon the Walls of a besieged City, for if he be a Fool, he may open the Gates in a Frolick, and let in the Enemy, and if he be a Madman, he may open the Gates in Fury. Of all Men in the World *Gospel-Ministers* ought to be replenished with these few Indowments. 1. They ought to have a good stock of Mother-wit. 2. They ought to be replenished with Moral Qualifications, good Education, qualifying towards the Improvement of Natural Indowments. 3. Shining and Burning with Gracious Accomplishments, so that their Wisdom may Exceed the Wisdom of the *Scribes* and *Pharisees*. Christ's *Watchmen* is not only a Single-sentinel upon the Wall,

but he is a Ruler in the House of God, *Heb. 13. 17.* And such an accomplished Minister is a Pleasant sight in the Church, Natural-indowments, Education Improven, and Grace in Exercise, makes a notable Contemplator in a *Gospel-Minister*.

9. Watchmen ought to be Faithfull and Honest; *Gospel-Ministers* should be *Simple like Doves*, *Matth. 10. 16.* It had not been Wisdom in *Zerubabel*, *Ezra 4. 2.* To have entertained the Enemies Offer of building with them, seeing their Design of ruining the Building was Palpable from many Experiences: It cannot be Judged a design for promoting of Christ's Interest, to open the Gates of the City unto Experienced-enemies, whose hands are stoving with the Blood of the People of God, and who has been active in the ruines of the Church of God to the very Foundation, be their Specious-pretences what they will. The Church of *Scotland* has many Beacons set upon Poles to warn against splitting upon these Rocks, upon which it has split almost in Pieces. It is a sad Word, *Ezra 9. 14.* If joining again with the People of these Abominations, shall we take the same Fire in our Bosoms, that has already burnt us, or these Serpents in our Bosoms that has stung us; what can be expected but Wrath, untill there be no remedy, nor escaping; A Knave Minister, is the worst of all Traytors.

10. A Watchman must be Armed at all Points, Defensive and Offensive. A *Gospel-Watchman* must be Armed with all the Armour of God, *Eph. 6. 13, 14, 15, 16, 17, 18.* Christ's Ministers are Christ's Souldiers, *2 Tim. 2. 3.* Their Arms are Spiritual, and their Battle is Spiritual, their Enemies are Principalities and Powers, & Spiritual-wickednesses in high places; Unarmed Ministers lyes open to all the deadly blows of Bloody-enemies.

11. A Watchman must be fortified with much Patience. Christ's Ministers must resolve to endure much; *Moses* endured to the end, testified by the Spirit of God after his death, *Heb. 11. 27.* A Watchman must resolve upon Night-storms of Rain, Fire, Hail, Snow, he must endure hardness, want of Meat, Drink, Bed, Accommodation of Habitation, he must stand on the Watch-tower all alone without Company, he must resolve upon Assaults and Terrours of Enemies, and Mockings of Friends: A *Gospel-Minister* must have much patience, he must endure much; Consider *Moses*, *Jeremias*, *Elijah*, and all these Post-Watchmen, who in their Posts endure much, and now are enjoying the Reward. The

The third thing to be spoken unto is, *Jerusalem's Walls*, the place where He Posts His *Gospel-Ministers*.

There are two things here to be spoken unto, 1. What is imported by thir *Walls*? 2. What are the *Churches Walls*?

1. What is implied, *First*, There is implied Eminency of Office; a *Gospel-Minister's* Office is a Dignity, it is Honourable, *He that Rules well, is worthy of double Honour, Especially they that labour in the Word and Doctrine*, 1 Tim. 5. 17. Then *Secondly*, Eminency of Place and Observation, they are Eminent in the View of the *World*, like a City upon a Mountain, *Mat. 5. 14*. All the *World* gazing upon it. *Thirdly*, The *Walls* of a City are Places of greatest Danger, there are Dangers of Assaults upon the *Walls*, Dangers of Undermining the *Walls*, danger in breaking in at the Ports of the *Walls*, indangering the whole City. *Gospel-Ministers* upon the *Walls* must guard against four Dangers. *First*, Violent Assaulting by Attacks, and Lathering the *Walls*. *Secondly*, By Violent Assaulting by Axes, Hammers, and Fire-works. *Thirdly*, Subtile Undermining. *Fourthly*, Knavish opening of Gates to let in the Enemy; but I have Touched upon these Things a little Already. *Fifthly*, The Walls of a City are the Strength and Protection of the City. So I come to speak of what are the *Churches Walls*. There are six or seven *Walls* about the Church.

1. God Himself is a Strong-wall about the Church, *Psal. 125. 2*. *As the Mountains are round about Jerusalem, so the Lord is round about His People, from henceforth even for ever.*

2. Angels are Strong-walls about the Church, *The Angel of the Lord Encamps round about them that fear Him*, *Psal. 34. 7*.

3. Providences are Strong-walls about the Church.

4. Pure and Unmixed-doctrine are Strong-walls about the Church. The *Gospel-Watchmen* must guard the Truths of God from Heresie and Error; there are these few Errours and Corruptions y are breaking in upon the Church, that *Gospel-Ministers* upon this *Wall* ought to guard against. *First*, *Popish-Errors*. It is God's Mercy that our Pure Doctrine in this Church has not been overspread, with *Popish-Errors*, that yet our *Waters* are Clear. *Secondly*, *Arminian-Errors*, where-with all our Protestant-Churches in their Doctrine are sadly encountered. *Thirdly*,

Errastian-Errors which creep in by degrees to pollute our Waters. *Fourthly*, *Quakerism* an Errour stuffed with Blasphemy, and Atheism. *Fifthly*, *Scepticism* about Witchcraft, it is heavy to bear and to hear Men of no mean parts, put strange Glosses upon Witchcraft, which the Scriptures cannot allow, now when the Devil with so Open-face is mocking Professors in the Church, and Reigning imperiously in some places where the Gospel is so Purely Preached. *Sixthly*, *Deism* which is nothing else but Atheism in new Dress.

The 5th *Wall* is Government; *Gospel-Ministers* must be perswaded that Christ has a Kingdom within a Kingdom, and the Government of this Kingdom is not Ambulatorie, but of Clear, Divine appointment, as the Hedge planted about His Church with His own Hand, *Isa. 5. &c.* And when any Probationer is entering his Watching-post, he ought to give clear proof of his Perswasion of this, least a young Knave prove an old Traytor, whereof we have had sad Experience. They are too bold who asserts that Christ (*The Wisdom of God*) has fixed no Specifick-Government in His Church, but only a General one, which is wrested and changed, according to Interests and Humors.

The 6th *Wall* is Pure Unmixed-worship without *Antichristian* or *Prelatick* Busks, the introducing of Human-Ceremonies in the Church, has occasioned the loss of much Blood and Treasure.

The 7th *Wall* is Discipline, which is the Eye-fore of *Libertines* and loose Profane Persons; Liberty of Conscience is that which Unmortified Nature pleads for, *Let us break their Bands and cast their Cords from us*, *Psal. 2.* Is the language of loose Hearts: Thence it is that our Federal-obligations are a Terror to the Godless Athiests, the Rescinding of our *Covenants* by a Lawless Law, and the burning of them was not so much from their being Plaistered with Rebellion, as from their curbing of Error and Profanity.

The *Fourth* Thing to be spoken unto, is, the *Gospel-Minister's* Office, as he is a *Watchman*. *They shall never hold their Peace, &c.*

These *Five* or *Six* Things are implied in it.

1. Faithfulness, *Isaiah 58. 1. To cry aloud and not to spare.* So *Ezekiel 33. 7. To warn the People from the Lord*; a well Qualified Faithfull Minister is a special Ornament of the Church; and upon the other hand,

an Unfaithfull Minister is a Traytor to Christ, a Traytor to the Church, and a Traytor to himself.

2. Freedom, *Ezekiel* 2. 6. Not to be Afraid of their Words, nor Dismaid with their Looks, though he live among Scorpions; Christ's Faithfull Servants are Sheep amongst the midst of Wolves, yet they are Necessitate to use Freedom with them upon the hazard of the lose of their Souls. *John the Baptist* called the *Scribes* and *Pharisees* in his Doctrine *Vipers*, most poisonable and deadly Serpents, *Matthew* 3. 7. And our Lord Jesus in His Doctrine called the great *Herod* a *Fox*, a *Ravenous-beast*, this was homly and free speaking, which by some in our Age would have been accounted Imprudence, Impertinency, and not gaining for Edification. *Elijah* was a Free-spoken Man, fearing no flesh.

3. Fervency, *Jer.* 20. 9. *His Word was in my Heart like a burning Fire. The Zeal of God's House eat up the Prophets Spirit*, *Psal.* 69. 9. *My Zeal hath consumed me.* *Psal.* 119. 139. Faithfulness, Freedom and Fervency makes an Excellent Minister of the New-Testament.

4. Fulness, *Acts* 20. 27. *I have not shunned to declare the whole Counsel of God.*

5. Seasonableness, *A Word fitly spoken is like Apples of Gold set in Pictures of Silver*, *Prov.* 25. 11. *Every thing is beautifull in its time*, *Eccles.* 3. 11. A Word of Reproof will be beautifull at one time, which will nauseat and irritate at another time. *They shall not hold their Peace Day nor Night*, what cannot be done in the Day, must be done in the Night, as conveniency offers Opportunity, *Acts* 20. 31. *I ceased not to Warn every one Day and Night with Tears.* The Apostle keeps Convenient Opportunities, as Time, Place, and the Circumstances of Persons will allow for the Good of the Gospel.

6. Unweariedness, *Day and Night*, every Morning and every Evening, is but the beginning of a Faithfull Minister's Labours: *Elijah* thought to put a close to his Ministry, *1 Kings* 19. When he laid himself under the Juniper-tree in the Wilderness to die, but the Lord raised him out of his Knap, and set him to work again; *Let us run with Patience the Race set before us*, *Hebrews* 12. 1. There is no Fainting and giving over to a Faithful Minister of the Gospel.

The Fifth and Last Thing to be spoken to, is, Over what Ministers of the Gospel are to Watch.

1. A Faithful Minister is to Watch over himself, Acts 20. 28. *Take heed to your selves.* First, They should Watch over the Inward man in themselves, over their Hearts that are Deceitful above all Things; over the Vanity, Pride, Self-conceit, Lightness and Looseness of their own Hearts: *Flee Youthfull-Lusts*, 2 Timothy 2. 22. They should Watch much towards the Life of Mortification: The Apostle 1 Cor. 9. 27. *He keeps under his Body, and brings it into Subjection, lest by any means Preaching to others, he himself should be a cast-away.* Secondly, They should Watch over the Outward-man, their Conversation in the View of the World, to be als Devote in the Street as in the Pulpit, at Home as Abroad. First, In the View of God, to be as Devote in Secret, as in Publick; let it not be said, that some Ministers Religion lyes all in Publick Ostentation; Hypocrites desires only to be seen of Men, and are not much in Secret converse with God, and als little in their Soliloquies. Secondly, In the View of Christ's Friends for Edification, because a Minister is als edifying many times in his Walk, as he is in his Talk. Thirdly, In the View of Christ's Enemies, avoiding Offence, both to Jew and Gentile; a spot in a Minister in the View of his Enemies, comes under a Monstruous Figure. Thirdly, They should Watch over the New-man in them, all the Graces of the Spirit in them, to have them quickened every day, Sharpned, Oyled, all in Motion, and not Lazily recurring into the Habite; also over all Influences and Motions of the Spirit in them, not to grieve the Spirit, not to Quench the Spirit, not to Resist the Spirit. Fourthly, They should Watch over the Old-man in them, they being Men of the same Passions with others, lyable to the same Tentations, and Violent-irruptions of Humors, if Grace in Exercise do not Over-rule.

2. A Faithful Minister is to Watch over the Church, Acts 20. 28. *Take heed to your selves and the Church;* a Minister posted in a Particular Congregation is yet a Minister to the whole Church Militant, as he has a Clear Call, it is the Church of God Purchased with His own Blood.

3. A Faithful Gospel-Minister is a Watchman over Souls in a Special manner, Hebrews 13. 17. *They Watch for Souls, as they that must give an Account:* Oh the heavy posture of Ministers, and what a dreadfull reckoning

reckoning must they make, who are Careless as to the Great-concerns of the Souls, that are under their Charge; and you People are to Compassionate the Circumstances of Poor Ministers; what a fearfull thing is it to see the Garments of Ministers stained with the Blood of Innocents, the Poor Soul Murdered, hinging all in their Bloody-Garments about their Necks before the Tribunal of God.

Now to Close all in a Word to the *Reverend Brethren* of the Ministry, you see in what an Honourable Post you are, you are upon *Jerusalem's Walls*, the *Churches Walls*, the most Royal Cities Walls in the World; you are Posted there by the Lord Himself, you must not shift your Post, neither by the Terroure nor Allurements of the World, nor of Men; You must not *Hold your Peace Day nor Night*; you must be Full, Faithfull, Fervent and Free in your Testimonies. The *Walls* of this City has been broken down not many Years ago, you are Providentially fixed to Repair these Breaches; the Lord has opened a way for you, to set about your Work; He has in a wonderful (I had almost said a Miraculous) Providence, by the Breath of His Nostrils blown away the Churches dust, that flew in Christ and His Peoples Eyes, for many Years, and has planted you in the Room of these Troublers of *Israel*. Now is the Time, now is the Day, for you to Work, there is a Double-task in your Hand, *Purging* and *Planting*. It pleased God by a Singular cast of His own Hand to sweep this part of the Church of *Scotland* of these *Locusts*, and if it had not been grudged at by some occasioning of the Lord to hold His Hand, it may be the *North of Scotland* would be with greater Success planted than it can be now; but let it never into the Hearts of Christ's *Watchmen*, to blow the Dust back again in God's Face, which He hath so wonderfully blown away, *Ezekiel* 4. 4. The *Levites* that Ministered before their Idols might not any more come near the Holy Things, but only to be Officers, Beddals in the Lord's House, *verse* 12. 13, 14. A Wise Builder will sweep the Foundation, chuse Polished Stones, not Burnt, Rotten-Rubbish, to ly in the *Wall* to stuff the Knittings of the Stones of the Building with Rotten-dust; what were this, but an Iniquity, as a Breach ready to fall swelling
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out in an high Wall, whose breaking cometh suddenly at an Instant : and he shall break it as the breaking of the Potters Vessel, that is broken in Pieces, he shall not spare ; So that there shall not be found in the bursting of it a Sheard to take Fire from the Hearth, or to take Water withall out of the Pit, *Isaiah* 30. 13, 14. This deed shall not only be Shamefull and Hurtfull, but it shall be a direct Fighting against God.

F I N I S.

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